

Per Copy Fifteen Cents

Malaysia Message

Singapore.

April 1936.

Volume 46.

No. 4



Easter

PERSONALS

Bishop Lee Wanted Back in Philippines

That Bishop Edwin F. Lee has the full confidence and favor of Methodists in the Philippine Islands was attested yesterday morning at the annual conference of that church today in its opening session at the Central Student church.

No sooner were the decks cleared for action than a good-natured contest for the floor was entered upon by the eight district superintendents, each of whom bore a resolution from his district petitioning for the return of Bishop Lee for the ensuing quadrennium. These resolutions were addressed through the annual conference to the general conference which will meet in Columbus, Ohio, in May.

In view of the proposed reorganization of the Philippine Islands Annual Conference, which was ordered at the conference of a year ago to take effect at this time, according to which the Philippine Islands Annual Conference will henceforth be two conferences, one north and one south, and in view of the many temporal problems facing the Philippine church owing to the inauguration of the Commonwealth government, it is thought by the Philippine Methodist people that it will be of the greatest importance to the immediate future of their church to continue the present administration, in which they have full confidence.

Bishop Lee has familiarized himself with the entire Methodist field and identified himself with the interests of the national leaders to the extent that this whole-hearted tribute and sincere expression of appreciation was accorded him at yesterday morning's conference. In all the tributes given Mrs. Lee also shared largely in the expressions of affection and good will.

Manila Tribune.

Feb. 13, 1936

Mr. F. G. H. PARRY, District Scoutmaster, Ipoh, has been awarded the Certificate of Merit by Imperial Headquarters, London, for long, good and faithful service to the Scout Movement.

This is the first occasion that such an award has been made to a Malayan Scout Officer.

Mr. Parry, who is on the staff of the Anglo-Chinese School, Ipoh, has been connected with Scouting since 1915, when he was with the First Selangor Troop.

The members of the Methodist Churches in Klang and Coast district entertained the Rev. P. H. Schmucker, Resident Missionary, Klang, and Principal of the Anglo-Chinese School, and Mrs. Schmucker, to a farewell tea on Saturday March 21, at the Methodist Girls' School prior to their going to the United States on leave.

BISHOP J. WASKOM PICKETT, newly elected bishop of the Central Conference, India, sailed from Karachi March 15th en route to America for the General Conference. He was accompanied by his two elder daughters Elizabeth and Miriam who will enter Whittier College in California. After spending a few days in Palestine, Turkey and Greece, they will journey across Europe to England and sail from Southampton April 22nd on the s.s. "Europa". Mrs. Pickett and the two younger children remain in India.

MR. EDWIN M. COOPER, District Secretary of the Army and Navy Y.M.C.A., Manila, P.I., spent March 17th in Singapore visiting with missionary friends. He was accompanied by his daughter and his infant son. He sailed the same day on the s.s. "Athos II" for Europe and America. He plans to see Bishop Lee in Columbus at General Conference time.

MR. & MRS. L. B. JENKINS and daughter Mariel Louise arrived in Singapore, Wednesday, March 18th on the s.s. "Suwa Maru". After three years absence from the field they are being heartily welcomed back to Malaya. While temporarily staying in Singapore Mr. Jenkins is fitting in to the teaching work of the A.C.S. Cairnhill. The Jenkins sail on the Straits boat April 3rd for Telok Anson where they become the Resident missionaries, succeeding the Pattersons who are to go on leave shortly.

REV. & MRS. C. D. PATTERSON and two children are due to sail from Singapore April 16 by the K.P.M. boat s.s. "Van Heutz" for Hongkong. From Hongkong they are taking the States boat "General Lee" to San Francisco. Mr. Patterson has served for the last 5 years as Principal of the A.C.S., Telok Anson and Resident missionary of that district. The Pattersons are spending this next year in furlough in America, planning to be back in Malaya within a year's time.

The REV. & MRS. PAUL H. SCHMUCKER and son are sailing from Singapore for furlough April 2nd on the s.s. "Cremer" to Hongkong. From Hongkong they sail April 8th on the s.s. "President Lincoln" for San Francisco. Mr. Schmucker preached at Wesley Church, Singapore, Sunday morning, March 29th.

MR. & MRS. CHONG KEK CHONG were transferred to Singapore from Kuala Lumpur at the beginning of March. Mr. Chong was president of the Chinese Epworth League.

The REV. HOBART B. AMSTUTZ, B.A., M.A., B.D., minister of the Wesley Methodist Episcopal Church, Singapore, has been appointed principal of the Anglo-Chinese School during the absence of Mr. T. W. Hinch.

The Late Rev. V. E. Devasahayam

Veteran Tamil Minister dies at

Telok Anson

The Rev. V. E. Devasahayam, minister of the Tamil Methodist Church, Telok Anson, and a member of the Malaya Annual Conference since 1914, passed away at Telok Anson on Saturday, March 21, at 3 p.m. The funeral took place Sunday, March 22, at the Western Road Cemetery, Penang. Mr. Devasahayam was taken ill in September last and had been confined to bed since that time. His eldest boy died in Penang about ten years ago. Since he had expressed a desire to be buried near his son his body was brought to Penang in a hermetically sealed coffin from Telok Anson by the Rev. and Mrs. C. D. Patterson accompanied by members of the family of the deceased.

The coffin was met at the Mitchell Pier, Butterworth by the Rev. M. Dodsworth and a few friends.

The service was conducted by Rev. M. Dodsworth assisted by no less than seven Ministers, some of whom had come to Penang for the Sunday School rally. They were Rev. C. E. Fung, the Chinese District Superintendent of Sitiawan, Rev. C. D. Paterson, Rev. Timothy Huang, Rev. Kingham Joseph, Rev. D. John, of Parit Buntar; Rev. Moey Poh Teng, of Bukit Mertajam, all of the Methodist Church, and Rev. D. P. Samuel, of St' George's Tamil Church.

The funeral was very largely attended by friends from Penang and Province Wellesley.

Late Minister's Career

Mr. Devasahayam came over to this country in 1909 from Negapatam where he had been working as a teacher in one of the Wesley Mission Schools. He was appointed the Pastor of the local Tamil Church and Headmaster of the Dato Kramat Road School. In 1914 he joined the Conference and was ordained Minister in due course. He served as Minister in turn at Bukit Mertjam, Klang and Teluk Anson.

In 1925, in addition to his ministerial duties, he was put in charge of the Tamil Schools in Penang and Province Wellesley and held that appointment till his transfer to Klang. His readiness to enter into the various activities of his congregation earned him many friends. At the service Dr. Dodsworth specially mentioned his very faithful work in the various centres where he was working and cited his loyalty to the Church and his family as an example to others.

He leaves behind his wife, two sons and three daughters to mourn his loss, the eldest daughter being married. It is expected that the family will be leaving for India in the near future, probably before Easter.

THE SOUTH BRITISH INSURANCE COMPANY, LIMITED

Fire

*Buildings & Contents
Rents, Loss of Profits.*



Marine

*Hulls, Cargo & Baggage
to all Ports of the World.*

MOTOR VEHICLES—Comprehensive Cover.
Insurances accepted at lowest current rates.
CLAIMS SETTLED PROMPTLY.

BRANCHES & AGENTS THROUGHOUT THE WORLD.

BRANCH OFFICE

for S.S., F.M.S., Dutch East Indies, Borneo, Sarawak & Siam
2, FINLAYSON GREEN, SINGAPORE.
W. J. DEXTER, Manager.

NEW BOOKS!

Home Making—J. R. Miller	1.00
Little Talks to Little People—James M. Farrar	.90
Henry Ward Beecher (The Shakespeare of the Pulpit)—Barrows	1.00
The Christ of the Christian Faith—W. D. Mackenzie	1.90
The Growth of the Idea of God—Dean Shailer Mathews	1.20
Heroes of the Church—Miller	.80
The Minister as Shepherd—C. E. Jefferson	1.00
The Stars above the Freight Trains (volume of Sermons)—Palmer	.90
Dynamic Faith (papers for students on Christian Thought and Life)—D. R. Porter	.80
The Junior Congregation—J. M. Farrar	.90
Contemporary Religious Thinking—Sermons edited by Searle and Bowers	1.20
Mysticism East & West—Rudolf Otto	2.50
Bible Characters (84 sketches)—Moody, Talmage & Parker	1.50
The Political Theories of Martin Luther—Waring	1.00
A Speech on the Death of King George the Fifth Broadcast from London by The Prime Minister on Tuesday January 21, 1936	.50
Group Movements Through the Ages—Murray	2.50
The Daily Altar (an aid to private devotion and family worship)	2.00
God's Minute (a book of 365 daily prayers)	1.20
God's Message (a companion volume to God's Minute)	1.20
Things That Are Caesar's—Paul B. Means	3.75
Discovering How to Live—Desjardins	2.75
Quiet Hints to Growing Preachers—C. E. Jefferson	1.00

Methodist Book Room
10 Mount Sophia
Singapore

Cold Storage
Bottled Milk is
The Best



Used in **ALL**
Government Hospitals
in Singapore.

Singapore Cold Storage
Co., Ltd.

Religious Books.



Just Arrived

"WHAT TO BELIEVE"

By

J. C. Hardwicke \$4.50

Cheap Edition

"THE KORAN"

(Chandos Classics) 1.50

Special Price

"WHAT DO WE MEAN BY GOD"

By

G. H. Valentine 3.00

A Very Interesting Book

"WHAT IS THE REAL HELL"

By

Dean Inge, O. Lodge & Others 2.10

Malaya Publishing House
Limited. : : Singapore.

The Malaysia Message

April 1936.

Vol. 46. No. 4

THE ANGLO-CHINESE SCHOOL, SINGAPORE

A Short History.

BY LEE CHOON ENG.

ON the happy occasion of the celebration of the Golden Jubilee of the Anglo-Chinese School, Singapore, it is interesting to delve into the early history of the school and trace the various stages of its development. This growth has not been without its vicissitudes, and there were times when the school was at a low ebb financially, but in spite of that the school, supported by money from its many Chinese friends and from America in its early years, and assisted by the Government later on, has forged its way onward, so that to-day we are all proud of its many achievements.

The history of the school may be divided into four stages, namely, a period of quick development, 1886-1895, a period of difficulty and opposition, 1896-1912, a period of recovery and expansion, 1913-1922, and lastly, a period of consolidation and achievement.

First Stage.

In 1884 the Hyderabad Conference of the Methodist Church, presided over by Bishop Thoburn, decided to start a small church in Singapore, and they nominated a young couple, the Rev. and Mrs. W. F. Oldham, to the task of opening up the new field. It was a happy choice indeed. Mr. W. F. Oldham was a man singularly fitted to undertake pioneering work—he had deep faith in God, he was an indefatigable worker, and he was of a charming and sociable temper which soon won for him a host of friends. Early in 1885 he arrived in Singapore and organised the first Methodist Episcopal Church in Malaya at Coleman Street, and soon he had a small but loyal congregation. The work, however, was not enough to absorb his abundant energy, and he was determined to find some means of giving an education to the many Chinese boys he found roaming the streets of Chinatown. He made friends with many influential Chinese merchants and won their support for his plan. Early in February 1886, he distributed a circular in Chinese and English informing the public that the "Anglo-Chinese School is to be opened in Amoy Street, No. 70, on 1st March 1886. Chinese will be taught from 8 a.m. to 12 a.m. and English from 1.30 p.m. to 4 p.m. Apply for terms to the superintendent, W. F. Oldham, care of Lim Kong Wan and Son, 21, Malacca Street".

Thirteen boys, including Tan Cheng Kee, and Mr. Cheang Hong Lim's four sons, presented themselves to the Rev. W. F. Oldham and so the Anglo-Chinese School came into being. Very soon less Chinese was taught, for the boys all wanted to know more English, and so well were they taught that within

a year their numbers (one hundred and four) outgrew the little shophouse school. The school was removed to a little building in Coleman Street, which was used as a day school, a boarding school and the residence of the missionaries.

In 1888, Bellevue in Orchard Road was bought for \$12,000, half being donated by Chinese friends, and it was used as the Boarding School and the Missionary Home. A year later the school was able to prepare pupils to take the Government Examination and thereby earn a small grant. Soon the attendance passed the three hundred mark but unfortunately the heavy work told its tale on Dr. Oldham's health and he was forced to withdraw to a more suitable climate, leaving the school in the hands of R. W. Munson. We are glad to record here that Dr. Oldham recovered his health and later returned to Malaya as Bishop, and that to-day he is still enjoying fairly good health in California.

In 1891 there were already ten European and American teachers and 397 boys. The school fee was only \$1 for all except the boys of the Special class who had to pay \$2. In this year there arrived G. F. Pykett, a young Englishman who was destined to do big things in Penang. Another fact worthy of note was that the Anglo-Chinese Literary Society was started with Tan Teck Soon as president.

In the following year the Government gave the school a piece of land next to the Coleman Street Church, and H. E. the Governor, Sir Cecil Smith, paid the school a graceful tribute of praise by laying the foundation stone. The new building, which at present houses the Primary School, was ready for occupation in July 1893. It was officially opened by the Chief Justice, J. W. Bonser, in the presence of a large gathering including the Honourable Mr. Tan Jiak Kim, Dr. Lim Boon Keng, and Messrs. H. Polglase, Tan Keong Saik, Tan Hup Seng and Wee Tiam Tiew.

In 1894, the school sent in four candidates for the Queen's Scholarship and H. A. D. Moore took first place. Robert Hoisington was the next to win the scholarship in 1897. Shortly after this, the school gave up the idea of coaching boys for the scholarship as it could not spare the teachers to coach just a few boys. It was in 1894 that W. E. Horley arrived from England to teach in the school but after a few months he was sent to the Federated Malay States, where during his long stay, he built Anglo-Chinese Schools in all the principal towns. (Continued on page 16)

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:

PAUL B. MEANS

Contributing Editors:

W. T. CHERRY

H. B. AMSTUTZ

MISS DOROTHY MORETON

C. G. JACKSON

GURDIAL SINGH

G. S. ARUMUGUM

MISS LILA M. CORBETT

MRS. LORA B. PEET

D. D. CHELLIAH

MUARA L. TOBING

LOH HUNG LOON

Publishers:

THE METHODIST MISSION, SINGAPORE, S.S.

Annual Subscription Rates:

Straits Settlements	\$1.00	United States	\$1.00 U.S.
British Isles	2s. 6d.	Dutch East Indies	f1
India and Burma	Rs. 1-14-0		

Subscriptions payable in advance.

Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.

Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

JESUS CHRIST AND CHRISTIAN CHARACTER

One of the main objects of education must be the formation of character. Although this word is difficult to define, it may be listed as one of the great words of the English language. As the word in English is linked up with a thousand associations so peculiar to Anglo-Saxon background, it is a word difficult to translate accurately into any other language. There is such a thing as English character as well as English characteristics. We may say for example that English character finds its ideal expression in the great classical works of English literature. English character finds its political expression in the English ideal of law and of liberal, parliamentary government. It finds its cultural expression in society in the English ideal of free speech and free press, and in the individual in the ideal of a liberal education, rooted in the classical tradition. Socially this ideal finds expression in British standards of fair play and sportsmanship. All these are basic ideals and values which have made the name of England great throughout the world. William James, the great American psychologist, once said that the strength of the British Empire lay in the strength of the individual Englishman taken all alone by himself.

The importance of moral character has been recognized from the beginning by the Methodist Mission in its establishment of schools throughout the Malay Peninsula. The founder of our Anglo-Chinese School system, Mr. W. F. Oldham, stated in the beginning to the Chinese merchants of Singapore that his purpose in opening a school was "to tutor their sons and prepare them for public life,

teaching them to conduct themselves as men of character and of moral strength". This policy, so succinctly stated by Bishop Oldham, has served to guide our whole Anglo-Chinese school system through its fifty years history. Religion is kept free from bias and bigotry when this ideal is upheld as foremost in our educational policy. We believe that the cooperative arrangement with the Government whereby the Mission has been allowed to maintain its Christian ideal in the development of educational institutions has been mutually beneficial to all parties concerned. All the Missions in Malaya must feel profoundly grateful to the Government Educational Department for making possible the development of education under Mission auspices. These schools are an opportunity in themselves, regardless of any consideration of their serving as recruiting ground for the Church, because these schools provide an unlimited field for the teaching of codes of conduct and for the development among young people of Christian character. Bishop Oldham, in explaining the religious policy in these schools, hit the nail on the head when he stated that in the object of developing moral character he knew of no better way than that of presenting Jesus of Nazareth as the embodiment of his ideal. Codes of morals and standards of conduct, which are necessary as foundation for development of the highest character, find their vivid and concrete embodiment in the life and teachings of Jesus.

The emphasis which the Protestant Church within this century has placed upon Christian character has only served to emphasize the importance of the man Jesus. No teacher of youth today whose aim it is to develop the highest moral standards of conduct and that rare virtue which we call decision of character can afford to ignore the importance of the teachings of Jesus or to overlook the necessity of making his ethical teaching vital by giving it the dynamic of the religion of Jesus. Then the ethical codes which are taught and presented in the abstract go through the process of "interiorization" and become embodied in the really vital inner processes of man. Character, which is defined as doing under stress or conflict the thing which conforms to our standards of conduct, then becomes a quality of the heart, a quality which is not like a cloak, put on temporarily and then cast off, but which grows and matures and deepens with the passing of the years.

It has been said that "character is not taught but caught." In one sense this is true, for character is communicated by the unconscious influences of one life upon another and character slowly develops as life habits are transformed under the compelling influence of some great personality. As we put our-

selves in the presence of the great personality of Jesus, unconsciously character is developed and transformed in line with his great ideals.

If Jesus Christ is a man
And only a man, I say,
That of all mankind I cleave to Him
And to Him will I cleave always
But if Jesus Christ is God
And the only God, I swear
I will follow Him through heaven and hell
The earth, the sea and the air.

IN MEMORIAM

DR. JOHN RUSSELL DENYES

Coming so soon after the translation of our beloved brother James M. Hoover, the earlier missionaries and members of the Malaysia Mission field will learn with grief of the death, at Kenosha, Wisconsin, Jan. 22, 1936, of Dr. John Russell Denyes, who joined the Mission in 1898. Born Jan. 24, 1869, at Brookfield, Mo., he graduated from Northwestern University with the degree of B.A. in 1895. He was ordained and graduated from Garrett Biblical Institute, S.T.B. 1897 (where in 1912 he also received his doctor's degree). He married Mary Jane Owens, Dec. 9, 1897, and sailed the same date for Singapore, being admitted to membership in Malaysia Conference under Bishop Thoburn in 1898. After five years' service in the schools and the vernacular evangelistic work in acquiring a knowledge of the Malay language, he went on leave to America, in 1903. Backed by the Pittsburg Epworth Leagues, and as representative of Northwestern University, upon his return to the mission field he was appointed to open new work in the densely peopled Dutch possession, the Island of Java. His District Superintendent, Dr. West, reporting in 1906 said: "The vision which was shown Brother Denyes has more than materialized, it has grown with the months, and now beckons us on to greater things than the most sanguine hoped for." Dr. Denyes continued as Supt. of that work in Java, Sumatra and West Borneo until 1912, when he went on leave; at which date there were fifty-three appointments listed on the Netherlands Indies District, as his field of labor was called. He was delegate to General Conference in that year and again in 1928; and upon his return to Malaysia was designated as Supt. of Penang District, and Secretary of the Annual Conference Board of Education, in which activity he continued until 1916.

Returning to the United States, Dr. Denyes was lecturer for the Board of Foreign Missions 1917-19; Professor of Missions, Drew Seminary 1919-20; Financial Agent Wesley Foundation, Madison, Wisc., 1921-3; Professor of Religion and Missions, Lawrence College, Appleton, Wisc., 1923-34, in which year he was made Professor Emeritus. He served as pastor at Pewaukee and Brookfield 1935, afterwards retiring from active service.

But it is not in any list of appointments that a man's real record is reflected; it is in his contacts with men and work. Such contacts are related in a letter from an old schoolmate of Denyes, Chas. H. Fahs, of the Missionary Research Library, New York. Says he: In the middle nineties a group of students at North-Western University developed a close and understanding friendship based on missionary ideals and purposes. Known among themselves as "the gang," the fellowship which was experienced hard by Lake Michigan has endured through four decades, and has held firm across the seas as well as across the years. The Evanston sessions of the "gang" were usually in J. R. Denyes' room in Heck Hall. Frequently they were held on Sunday morning, and sometimes they lasted for long hours. Here the problems of missions were threshed over in painstaking discussions, were prayed over, and then in later years were lived with up and down the world. "J. R." went to Malaysia and opened the Methodist work in Java. B. R. Barber went to Calcutta for the Y.M.C.A. and on one occasion saved the Lieut. Governor of Bengal (Sir Andrew Fraser) from an assassin, for which Barber received the Kaiser-i-Hind medal. Now he is secretary to John R. Mott. John M. Springer went to Africa, serving at first in Southern Rhodesia and later pioneered for the Methodist Episcopal Church in the Congo. Wilbur F. Wilson and Burton St. John went to China, the former to Nanking, the latter to Tientsin, and both became heads of secondary schools. Charles H. Fahs, also in the group, never became a missionary but he has served missions at the home base and in field surveys in Asia and Africa. The going of Dr. Denyes makes the first break in the little circle, while those who have been the homemakers, sharing life in places near and far with the members of "the gang," all still remain.

Dr. Denyes is survived by Mrs. Denyes, Kenosha, Wisc., c/o Y.M.C.A.; by two daughters, Mary Elizabeth (Mrs. Bohan), Stony Point, N. Y., and Ruth (Mrs. J. B. St. John) Nutley, N.J.; and by two sons, Lawrence, General Secretary of the Y.M.C.A. at Kenosha, Wisc., and Dr. Russell O., Chemistry Research Dept. at Leland Stanford University, California.

W. T. CHERRY.

A SCHOOL LAID BY HOLY HANDS

By T. R. Doraisamy.

The eldest brother of the family of Methodist Schools in Malaysia and direct heir to the tradition of Oldham himself celebrated its fiftieth birthday with thanksgiving and jubilation.

Founder's Day, March 1st, has always been observed in the A.C.S. when a Service of Thanksgiving has always been held. A speaker, invariably an old boy of the school or a missionary, has been invited to give an address on the tradition of the school. A Message of greeting has been sent to Bishop Oldham every year and in recent years the school has had a telegram from the Hongkong A.C.S. Alumni.

The Semi-Centennial of the school was an occasion for indulgence in reminiscences. Mr. C. B. Paul addressed the boys on the history of the school. The retrospect evoked feelings of gratitude to the founder and the noble succession of workers and above all to Him who has guided it. One heartily agreed with the comment made years ago by the late Mr. H. M. Hoisington who was a master of the school for many years, that the school's foundations had been "laid by holy hands."

The celebrations began with a service of worship and praise at which the Rev. R. L. Archer gave an address. Rev. S. M. Thevathason offered a prayer.

Games fixtures between the old boys and the present boys at hockey, football and cricket brought the school in the eye of the sporting public and revealed that some of the finest athletes of the city hail from the school.

The school gave two performances of a concert at which the three schools, Primary, Middle and Secondary, participated. The primaries were veritable fairies as they carried out their rhythmic dances while the Middle School supplied a fine chorus and gave an exhibition of Indian club swinging. The older students with the help of Mr. L. P. Milum decided to shock and thrill the audience with the play "A Night at the Inn".

The toast to Bishop Oldham, the founder, was received with enthusiasm at the School Dinner on the night before Founder's Day which was attended by 250 guests. Paying a high tribute to the school in academic achievement and in character building, Mr. H. C. Cheeseman proposed the toast to the school. Mr. T. W. Hinch in his reply said that the staff and he were dedicating themselves to the task of maintaining the traditions of the school.

This account would be incomplete if no mention were made of the reign of joy and laughter in



Well of Salvation, Sitiawan

the school on the last Friday of February. It was May day. A badminton gymkana in which two bachelor teachers were announced in with their "wives" excited the boys whose shafts of wit were directed at the "couples". "The School: Yesterday and Today" a parody of school life fifty years ago and now, provided merriment to boys and teachers alike. The masters saw themselves as the boys see them. A very leisurely consumption of "pops," cakes and "puffs" brought one the most memorable days in school to a close.

The Jubilee has come and gone. But every year March 1st will be regarded as a red letter day in which boys and teachers will raise their voices with one accord and sing:

A.C.S. ANTHEM

In days of yore from western shores
Oldham—Dauntless Hero came
And planted a Beacon of Truth and Light
In this Island of the Main.

Here may it stand from year to year,
Emblem of grand endeavour,
The regions round echo the sound
Of A.C.S. for ever.

Sing A.C.S. for ever more
Our A.C.S. for ever
God save our Land and Heaven bless
Our A.C.S. for ever.

Our students hail from China's plains,
And the Land of Rising Sun,
We have many sons from India's strand,
And the Islands of the Main.

Our hearts, our hopes, our aims are one;
No discord e'er will sever.
We'll stand together for the cause,
Of A.C.S. for ever.

H. M. HOISINGTON.

LIGHT AND LIFE

(This page is prepared by the Committee on Public Morals of the Methodist Episcopal Church).

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. Isa. 60:1.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isa. 9:2.

In him was life; and the life was the light of men. John 1:4.

"It is unnecessary to remind you that the battle against evil of various kinds still persists. 'Still our ancient foe doth seek to work us woe.' Through the press, the screen, literature, and other means, our people in common with the general public are being educated in views of life quite contrary to those held by the Church. In all too many cases the education is one-sided. The Church is voiceless, and on many questions now challenging the Church, our members are uninformed or unconvinced. What are the Church's views, and how can they be convincingly set forth to our people?" (Report of the Committee on the State of the Church—Minutes, 1935).

"Evils, new and old, continue to afflict the country, bringing distress and corruption upon the people. They work their way insidiously into our Church groups and deaden activity and destroy faith. At this point our Church manifests abject helplessness. While we should cry aloud and spare not, we allow the years to pass by while evil spreads its attractive net, and our unsuspecting and unwarned people are caught in its meshes." (Report of the Committee on the State of the Church—Minutes, 1936).

TOYS

MARY DICKERSON BANGHAM.

Toy guns,
Toy soldiers,
Toy submarines,
Toy bayonets,
Toy tanks,
Toy bombs,
Toy wars!
Does Jesus, grieving, view this vast array?
Does Christ, the Christ whose nail-prints bled,
Turn sorrowfully,
Away?

THE SALOON BAR

A bar to Heaven, a door to hell—
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health.
A bar to honour, pride, and fame,
A door to sin and grief and shame,
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honoured, useful life,
A door to sin and grief and strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell—
Whoever named it, named it well.

Woe unto him that giveth his neighbour drink,
that putteth thy bottle to him, and maketh him drunken
also. Hab. 2:15.

A MID-VICTORIAN DRAMA

He once told the story of his life. It sounded like a mid-Victorian drama:

"On my twentieth birthday," he said, "I was out with some friends bent on making a night of it. Strolling down a notorious street, we passed a gin palace. A woman, ragged and pale, reeled out. She clung to a ruffian who was trying to shake her loose. 'For God's sake, give me a copper,' she cried. 'I am hungry and the children are starving.' The man clenched his fist and struck her to the ground.

"After my friends and I had intervened, and the police had taken the couple off, I glanced at the gin-palace. There, written in letters of gold, I read my own name, 'Drink Charrington Beer.' The blow that knocked that woman down knocked me out of the drink trade. I vowed that not another penny should come to me from this source of my family wealth, and that henceforth I would devote my life to fighting drink."

Charrington began his campaign at once, in a tent set up on a piece of waste ground in the East End. When he died recently tens of thousands wept for him. For the last fifty years of his life he was probably the most frequently assaulted man in London. When at the age of 72, he took on a gang of roughs in the Mile-end road and was left lying senseless in the gutter, a number of young men at his mission hall formed themselves into a body-guard and there were always two or more in attendance upon him to the end of his days.

The Prince of Wales once described him as the "physically and morally bravest man of his generation."

WORLD HAPPENINGS

Germany and the Rhineland Crisis

Germany's sudden and dramatic step in re-occupying the demilitarized zone of the Rhineland with 30 battalions of infantry and artillery (over 36,000 men) has thrown a bomb-shell into the already tense political situation of Europe. Although Germany's claim to the Rhineland can not be disputed, this zone had been guaranteed by the Treaty of Locarno, freely signed by both Germany and France, and was regarded as an important security measure, forcing the area in which Germany could concentrate its troops 150 miles back from the French frontier. Hitler's action, although received more calmly in Britain, was seriously regarded by France as equivalent to an act of unprovoked aggression, unilaterally renouncing a Treaty which was regarded as one of the main foundations of the peace structure of Europe. Hitler justified his action, in a speech to the Reichstag, because France had recently concluded a defensive pact with Soviet Russia, which Germany regarded as contrary to the principles of the Locarno Treaty and of the League of Nations. It is hard to see how Germany is going to profit from this step, for the reoccupation of the Rhineland was the surest means of drawing France and Russia closer together. Moscow regarded Hitler's action as the last desperate attempt of Hitler to bluff France into non-acceptance of the France-Soviet Treaty, but the French Senate replied by confirming this treaty by an overwhelming majority. London papers, on the whole, regarded the German action as a great misfortune and a serious blow to the peace structure of Europe.

The Locarno powers of the League Council met in London and declared that this German action was in violation of the Treaties of Versailles and of Locarno. It is for them now to decide what collective steps are to be taken to restore the peace foundations of Europe. It is clear that these former treaties have to all intents and purposes now been scrapped.

The crucial issue lies between France and Germany, with both countries declaring that they want peace with each other, but with neither willing to make the necessary sacrifices. France has laid down the conditions for friendly relations with Germany as follows: (1) Germany's return to the League of Nations, (2) Limitation of Germany's armaments, (3) Integral respect for the status quo in Central Europe.

Winston Churchill, who always thinks realistically, recently described the German situation in the House of Commons as follows: "If what we have

seen in the last few days is the mood of a partially armed Germany, what will it be when the colossal preparations which are being made approach their zenith and when the limits of international borrowing are already in sight?" Germany is faced with a terrible dilemma. During the last three years German rearmament has proceeded on a gigantic scale, with practically all the unemployed absorbed in munition factories and in the enlarged military forces. The financial situation of Germany has, as a result, steadily grown worse, so that Germany is now faced with bankruptcy. Even if there were a peacefully-minded Government in Germany, the dilemma would still exist. As Churchill says: "If they go on there is bankruptcy. If they stop there is tremendous unemployment." Was not Hitler's action in the Rhine perhaps inspired by the thought of diverting popular feeling away from an embarrassing internal situation to the foreign, international issues?

The effect of the German action will be to give added stimulus to the already inflated programmes of armament expenditures in the countries surrounding Germany. Hitler policy has been successful in almost completely isolating Germany from any scheme of international cooperation and of drawing tighter around itself the net of neighbouring, but enemy, powers. Hitler talks peace while his country prepares for war. Is it strange to find the nations of Europe judging Germany more by her actions than by her words?

Dr. Schacht, President of the German Reichsbank, evidently warned Hitler against such rash action and threatened to resign because he viewed the possibility of German bankruptcy as imminent. His action however was overruled by the Nazi Supreme Council.

Mr. Litvinoff, Foreign Minister of Soviet Russia, in reply to Hitler's denunciation of the Communism of Soviet Russia, condemned German activities and defended the Franco-Soviet Pact as being in conformity with the League Covenant and the Locarno Treaty, which issue they were willing to submit to the Court of International Justice for arbitration. "We stand," he said, "for an international agreement which will not only consolidate the existing foundations of peace but if possible will likewise create new foundations." He said that no country in the world desired to attack Germany but that Hitler's proposals amounted to a campaign against the peoples of Soviet Russia. One of the main issues seems to be Hitler's refusal to recognize Russia's right to fellowship in the family of nations.

Italy and Abyssinia

At the beginning of March the Italians claimed a big victory in the north at Ambaal Aji (30 miles south of Makale) called the gateway of Abyssinia. Marshal Badoglio, Italian commander declared that the route of the enemy was complete, with some 5,000 Abyssinians killed. For a few days peace proposals were being discussed, with a report that the Emperor was willing to discuss peace terms on the basis of the status quo. After a peace proposal from the League of Nations, however, no armistice could be arranged and the fighting has therefore continued.

The continual bombing of Red Cross units by the Italians has caused strong protests by Britain to Rome. One raid, in which several patients were killed and many wounded, was described as a raid of liquid mustard gas sprayed from shells, with the result that the wounded were terribly disfigured. This war in Abyssinia could easily be stopped if the nations profiting from war supplies could agree to sacrifice "profits for humanity." Let them co-operate in taking action in line with the slogan: *"No oil, no supplies of any kind, no loans, no credits for mass murder in Ethiopia!"*

It is now clear how closely the Abyssinian trouble is connected with the European situation. Italy has declared she would meet an oil ban by the following steps: (1) Withdraw from the League of Nations (2) Refuse to participate further in the Treaty of Locarno (3) Denounce the Franco-Italian agreement and re-man the Franco-Italian frontier on the former scale. Italy further declares she will not support sanctions against Germany as long as the dispute with Abyssinia is not settled.

The following outline shows how precarious the whole situation in Europe is: If Italy fails to get satisfaction, she threatens to withdraw from the League and thus threatens European security. If France fails to get satisfaction against Germany, she also threatens to leave the League of Nations. If Germany fails to get satisfaction in the Rhineland, she threatens reprisals and will declare her inability ever to repay the principal on her foreign debts. Great Britain has held France to the League Covenant and the policy of collective action in its efforts to settle the Italo-Abyssinian dispute. She is therefore now bound to remain true to her own pledges in full consideration of the delicate position in which France is now placed by the action of Germany. The inevitable conclusion seems to be that these nations, willy nilly, are being forced to accept and strengthen the system of collective security which they have set up in the League of Nations. Can the diplomats show such statesmanship at this critical juncture as to avoid a major clash, and to open the door wide enough to all nations, in the system of collective security, as to assure impartial justice?

Japan and China

The Japanese policy of the penetration of North China continues relentlessly and its grip in the north seems to tighten. After the wide scale assassinations of last month in Tokio, Mr. Hirota, former Foreign Minister, after some difficulty in getting the cooperation of the military, succeeded in forming the new Cabinet with himself as Premier and Foreign Minister. The new Naval Minister is Admiral Nagano, who was the Chief Japanese delegate to the London Naval Conference. Admiral Okada, the former Prime Minister, who was reported assassinated, managed to escape from his house in a coffin, and his life was saved by the heroic sacrifice of his brother-in-law whom he resembled. In view of the Army and Navy demand that they be responsible to no one but the Emperor, it is a question just how much power and responsibility the new Cabinet will have.

As an echo of the Tokio revolt the Japanese Supreme War Council as involved in responsibility for the trouble of February 26 sent in their resignations to the Emperor. Also 500 Japanese officers offered to resign. But the question which the outside world asks: Are those who were responsible for staging the revolt to be properly punished?

Japan demands full autonomy for North China and complete authority for the Autonomous Hopei-Chahar Political Council to deal with all financial, diplomatic and communication matters. The question is: From which source will this Council take its financial policy, from Nanking or from Tokio? On the other hand, Japanese financiers are offering to invest Yen 300,000,000 in a large-scale development scheme while the Nanking Government has granted a monthly subsidy of \$2,650,000 to the Hopei-Chahar Political Council to cover deficits on running expenses. Japan insists that this new Council is not to participate in the new money reforms inaugurated by Nanking.

Communists who were found to be overrunning Shansi province were later driven out by Government troops but Japan has opposed the entry of any further Chinese forces into Shansi to curb the activity of the Reds. The evident purpose of Japanese policy is to secure the full cooperation of China in combatting Communism and the influence of Soviet Russia, especially in the north along the Russo-Manchukuo border. A fight which was threatening along a disputed border in Chahar between the allied Manchu-Mongol forces and the Chahar provincial army was settled by the intervention of the Japanese army.

In spite of the many encroachments upon Chinese sovereignty, it seems clear that Chinese national unity is growing and the authority of the Central Government is increasing

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from Dutch by Rev. R. L. Archer, Ph. D.

(Continued from January issue)

IN spite of this Nommensen was not discouraged, but immediately decided upon another plan, namely enter Batakland by way of Sipirok. As quickly as possible he returned to Baros to make ready his plans, more especially since in the meantime news had come from Sipirok that missionaries might enter that neighbourhood.

It was with sadness in their hearts that the Batak chiefs saw Nommensen depart but he promised that with God's help he would later come back to them by way of Toba in order to continue the work which he had already started. However, it was not until in the year 1911, when already about fifty per cent of the Tobanese, seventy-five per cent of the inhabitants of Batong Taru and the entire village of Silindong was christianized, that a station could be opened in Baros. It was very possible that even then it would not have been opened had it not been for the fact that Mohammedan propaganda originating at this centre was extending into the interior around Papak and on to the highland plain. In reality the missionaries arrived too late in Papakland since Islam was already established among the Pagan tribes and a very strong missionary programme had to be put on in that centre unless it was intended to leave that area unevangelized.

That they did not attempt to possess that centre earlier was due to the fact that when the strength of paganism in Toba and Silindong was broken the number of missionaries was too small to make any headway along with all the other difficulties.

In the year 1915 when Nommensen's life was almost ended he visited once again this neighbourhood where 53 years earlier, he had expected to begin his work. And now the gray-haired old man of eighty-one years was permitted to view the land, conscious that, so far as possible, almost all the stations were occupied and his task here on earth was completed. Having fought the good fight and kept the faith he then looked forward with expectancy to the moment when he should behold God, whose will he had accomplished in weakness.

In the early morning of November 2nd, 1862 Nommensen accompanied by his boys started out from Baros en route to Sibolga in a miserable little sail boat in which a few Malay men served as crew.

This turned out to be a very bad voyage and Nommensen and his party would never have set their feet on land again had divine help not intervened. At the start all went well, but by evening the wind changed and blew so heavily that the boat

listed and began to take in water. Seeing this the Malays screamed with fear and held fast to their places so that they were in no position to lend a hand during the first moments. To make matters worse, Nommensen who was holding the rudder let loose the rope which held the large sail with the result that the yard fell down and broke in two.

In order to save themselves from being drowned they had to mend the sail yard and make it fast to the mast again. This was indeed a dangerous piece of work. A small Malay was selected for the task and while he tried to put the sail in order Nommensen, his boys, and other members of the crew tried to keep the boat on an even keel. When this had been accomplished they were able, after much difficulty, to make some progress with the aid of a small sail.

The storm increased in severity and now and then the waves dashed over the ship so that they continually had to dip out water to save themselves from being drowned. Furthermore the sailors and boys were sea-sick so that Nommensen had to look after most everything on the boat.

The first streaks of dawn brought them a sense of great relief, but then they saw that they had drifted a long way out to sea. When it was daylight they saw a small island, towards which they proceeded. Here they remained a half day in order to make their disabled boat sea-worthy again. It required all of Nommensen's power of persuasion to induce the sailors to start on their journey again, but by evening a favourable wind had brought them safely to Sibolga.

Many times afterwards Nommensen was exposed to similar dangers on land and sea. One is apt to forget in our day that the dangers to which the Apostle Paul was exposed in his travels were not unlike the difficulties which are experienced by those working in the outposts of God's Kingdom. In all this Nommensen had his share. Now we feel what a pity it was that, due to the stress of heavy work, he had no opportunity to leave a written record of these early experience.

From Sibolga Nommensen journeyed on to Sigompoelan where he hoped to meet with Missionary Heine who, however, was not at home. In Caroela he visited the missionary family Van Asselt and through conversation with them he became convinced that Silindong was the field in which he must begin his mission work. This thickly inhabited valley was only a day's journey from Sigompoelan towards which he desired to turn his steps as soon as possible.

During his stay in Baros the conference had decided to send him to Boengabondar, but Nommensen sent a request to Barmen that he be appointed to a field in which as yet no one had ever preached the Gospel. In this respect he was following the example of the Apostle Paul in not wanting to work in a field in which some one else had already made a beginning.

"Even though I am not to be compared to St. Paul," Nommensen wrote, "I have the same ambition. Moreover, I believe that the Mission Society will not decrease, but advance. Therefore I considered it important to express the wish not to be sent to that place, but to be allowed to continue to beautiful land of Toba."

When Nommensen finally arrived in Sipirok he was compelled to postpone for the time being his plan to proceed to Silindoeng. His fellow missionaries wished to send him to Praw Sorat to lead in the fight against the forces of Islam which were then actively at work to bring the pagans under Moslem influence.

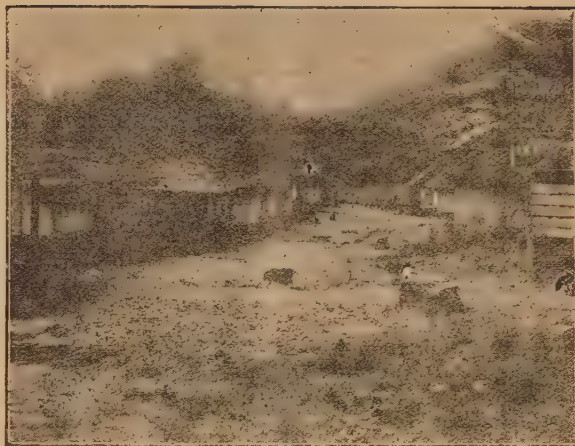
On account of the great pressure exerted by his brethren our young missionary did not dare to refuse their commission, more especially since the fanatical policy of the Mohammedans might produce fatal consequences for the remaining mission stations. This decision made him realize that one may be cast about here and there on land as much as on the sea.

With a happy and obedient heart he began his work in Praw Sorat and with God's help tried to counteract the Moslem influence and there to lay the foundation for a new mission station. Even so Nommensen realized that God in his own time would level the hills and straighten the crooked ways which now seemed to prevent his reaching Silindoeng.

Had Nommensen persisted in his plan to go to Silindoeng he would have run into a great misfortune because in that neighbourhood the people spoke quite a different dialect from that which he had learned in Baros. Thus he would have had great difficulty in making himself understood.

How courageous and remarkable it appears to us that there have been men who have ambitiously driven ahead into strange and hazardous sections regardless of consequences; yet many a bloodbath would have been avoided had people in the beginning used more caution in starting their work. Also in spiritual work the same limits exist and can not be overstepped without serious consequences. Then when they are disregarded, God's kingdom, which men thought to serve, suffers in place of being advanced.

On getting located in Praw Sorat Nommensen began at once to learn the new dialect which was



Panggalamei, a Batak Village

used there. This he found not very difficult as he was unusually quick at learning a foreign language. That he possessed unusual linguistic ability was evident to all those who worked with him. Until the time of his death he remained unrivalled in his knowledge of the Batak language. His translation of the Old Testament into the Batak language was an outstanding service to the mission, and is now regarded as a precious possession of the Society. It is to be greatly regretted that Nommensen did not have the opportunity to make wider use of this remarkable talent. However, in this connection it should be said that the task of extending his work into new fields had more attraction for him than did the writing and translating of many books.

When Nommensen had become somewhat settled he threw himself into the school work in Praw Sorat with much energy and tried by every means to bring into his school the children from the surrounding villages. In the beginning all went satisfactorily and the children were sent from far and near and paid good attention to what he had to say. After a short time the Government opened a few schools in that neighbourhood in which Mohammedan teachers gave instruction, with the result that Nommensen saw his school decrease in numbers, because the parents would rather have their children attend a government school where they would not stand in danger of being estranged from the religion of their parents.

In the hope of winning the people by another method he threw himself with all the more energy into the work of caring for the sick. Many were cured, including one person who was a leper. In this manner God gave Nommensen rich opportunity to sow the seed of the Gospel in their hearts. It was a matter of ploughing and sowing in hope in a field, which after much preparation and care, might yet bring forth thistles and thorns.

(To be continued)

WITNESSES OF CHRIST'S RESURRECTION

An Easter Sermon

By J. Milton David of Malacca.

THE first day of the week, early in the morning, Mary Magdalene and the other Mary came to the sepulchre to embalm the body of Jesus. They were sore perplexed when they saw the empty tomb. Their eyes soon caught sight of two angels who said to them "Why seek ye the living among the dead? He is not here. He is risen. Remember, how He spoke unto you before His death saying, The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again". As they went to tell His disciples what they saw and heard, behold, Jesus met them saying "All hail". They held Him by the feet and worshipped Him. And they then ran and told His disciples the news. Peter and John among them rose up, went and saw the empty tomb and believed. On the same day when the ten disciples were sitting together in an upper room, Jesus stood in the midst of them and told them that He died according to the Scriptures and had risen from death according to the Scriptures. Then the ten ran to see Thomas who had separated himself from them as soon as he saw Jesus in the hands of the sinful. He thought that there was no use in following a prophet who had no power to call down fire from heaven to kill his enemies and save himself and his followers. When the ten and the holy women assured him of His resurrection, he nobly joined the company and waited to see Jesus. Thomas was a scientist by nature who would not believe anything that he himself did not see, hear and touch. Once more Jesus appeared unto the eleven and proved His resurrection specially to doubting Thomas who feeling ashamed for his weak faith said "My Lord and my God". The eleven now started to spread this triumphant news especially among the admirers of Jesus who once took Him for a great prophet come from God. Soon there were 500 of them. These 500 believers who on the ascension day saw and heard Jesus on the mount of Bethany, now on the day of Pentecost when Peter was boldly preaching about the risen Lord, entered into the crowd of listeners and assured them with all their strength, that all that Peter was saying was quite true and that they themselves had seen and heard the risen Lord. As the result 3000 souls were saved. Thus we see the first missionaries of Christ's resurrection in order are—the holy women, the ten disciples, the eleven including Thomas, and the five hundred believers.

The angels now look at you and me and say "He is risen. He is alive for ever more. Go and tell". As we start to do the bidding of the angels, the Lord Himself meets us and gives us His com-

mand. "Go and tell, I am alive". The moment we obey this command we become true missionaries of His resurrection.

But then, when we proclaim the news of His resurrection, many a Thomas would ask us "Have you seen Him? Have you heard Him? Have you touched Him as did the first missionaries of His resurrection?" Certain two men were one day walking together to a distant village. Soon they came across a stream. As they came close to the water, one cried out "Hello, we must not wait here any longer lest we be eaten up by tigers. A tiger is close by, maybe in that bush or even nearer". The other in fear and surprise said "Have you seen the tiger?" "No," said the other. "Have you heard it growl?" enquired the frightened man. "No," replied the other. "Have you touched the tiger?" "Oh no" was his answer. "You have not seen nor heard neither have you touched a tiger and yet you say there is a tiger close by, is it possible?" questioned the frightened man. "It is possible, you had better come and see the footprints of the tiger on the sand close to the water. It has come to quench its thirst and has just returned to its lair" assured the man. Yes, when people hear us preach His resurrection they might ask us these questions: Have you seen Him, heard him, touched Him? We shall answer them saying we have seen His footprints. Peter who once before broke down before a servant woman denying His Lord thrice, now stands before magistrates, rulers and before the deadly enemies of Jesus and tells them that Jesus is risen that He is the Judge of all men and that in Him alone is salvation. The enemies beat him, shut him up in prison, torment him, worst of all crucify him and yet Simon the weak remains Peter the rock boldly affirming the resurrection. In this right about change we see the footprints of the risen Lord. When the Lord was crucified, all His disciples forsook Him and hid themselves in nooks but now they come out boldly, standing in market places and before Sanhedrins firmly witness of His resurrection. Herein are the footprints of the risen Lord.

"He lives" dispelled all fear and filled the first missionaries of His resurrection with super-human courage and enthusiasm. That news is still doing the same wherever it is proclaimed.

Is there any one who feels the power and shame of sin who cries out "Who can deliver me?" Tell him that Jesus lives to forgive all his sins and to give him power over sin. Is there any who cried out "What shall I do? Esau is coming up against

me with 400 men to slay me, my wife and children." Tell him that Jesus lives to change angry Esau into loving Esau. Are there folks who cry out in despair "What shall we do against a host of enemies?" Tell them that Jesus the Almighty is alive to be the Tower of Strength.

Once upon a time the Normans invaded England. They were not superior to the English in strength or in courage but that they had a wonderful captain in William the Conqueror. During the battle, a false rumour that William was slain spread through the ranks of the Normans who filled with fear immediately turned their backs to the enemies and were on the point of running away defeated. Knowing this, William took off his helmet to show his face to his soldiers, rode round his soldiers shouting "Soldiers, I live, I live, fight on". When they saw their captain alive they were filled with strength and courage. They fought like demi gods and won the battle. To every believer the news "Jesus lives" is priceless. For He that died and rose again is everything to a believer. He is his rock, his fortress, his deliverer, his God, his strength, his trust, his buckler, the horn of his salvation and his high tower. Therefore oh ye missionaries of His resurrection proclaim the news "His is risen. He is alive for evermore".



Bishop Lee and the eight Philippino District Superintendents

A YEAR WITH THE BIBLE

April—Part II. Selections from the Gospels.

- | | | | |
|-----|-------------------------|-------|-----------------|
| 1. | Parable of the Pounds | Luke | 19:11—28 |
| 2. | Zacchaeus | Luke | 19: 1—10 |
| 3. | Jesus Weeps | Luke | 19:41—44 |
| 4. | Anointed by Mary | John | 12: 1—11 |
| 5. | Palm Sunday | Mark | 11: 1—11 |
| 6. | Cleansing the Temple | Matt. | 21:12—17 |
| 7. | The Widow's Mite | Mark | 12:41—44 |
| 8. | Judas | Mark | 14:1, 2, 10, 11 |
| 9. | Teaching Humility | John | 13: 1—15 |
| 10. | Good Friday | Matt. | 26:36—46 |
| 11. | The Cross | Matt. | 27:45—56 |
| 12. | Easter Sunday | John | 20: 1—18 |
| 13. | Emmaus | Luke | 24:13—35 |
| 14. | Appearance to Disciples | John | 20:19—23 |
| 15. | Thomas | John | 20:24—29 |
| 16. | By the Sea of Tiberias | John | 21: 1—14 |
| 17. | In Galilee | Matt. | 28:16—20 |
| 18. | The Ascension | Luke | 24:44—53 |
| 19. | The Wise Virgin | Matt. | 25: 1—13 |
| 20. | The Talents | Matt. | 25:14—30 |
| 21. | The Last Judgment | Matt. | 25:31—46 |
| 22. | The Marriage Feast | Matt. | 22: 1—14 |
| 23. | Tribute | Mark | 12:13—17 |
| 24. | First Commandment | Mark | 12:28—34 |
| 25. | "The Salt of the Earth" | Matt. | 5:13—20 |
| 26. | "I Say Unto You" | Matt. | 5:27—37 |
| 27. | "I Say Unto You" | Matt. | 5:38 to 6:1 |
| 28. | "I Say Unto You" | Matt. | 6: 5—18 |
| 29. | "I Say Unto You" | Matt. | 6:19—34 |
| 30. | Who is Jesus Christ? | Matt. | 16:13—28 |

May—Part III. Selections from the Old Testament Books of History.

- | | | | |
|-----|----------------------------|--------|----------|
| 1. | Jehovah's Charge to Joshua | Josh. | 1: 1— 9 |
| 2. | Defeated at Ai | Josh. | 7: 1—15 |
| 3. | The Reading of the Law | Josh. | 8:30—35 |
| 4. | Farewell Address | Josh. | 23: 1—13 |
| 5. | Valedictory | Josh. | 24:14—28 |
| 6. | Joshua's Death | Judg. | 2: 1—15 |
| 7. | Prologue | Judg. | 2:16—23 |
| 8. | Gideon | Judg. | 6: 7—18 |
| 9. | Parable of the Trees | Judg. | 9: 7—20 |
| 10. | Mother's Day | 1 Sam. | 2: 1—11 |

BY HUGH T. KERR.

The Anglo-Chinese School, Singapore, (Continued from page 5.)

Second Stage.

The next two years, 1896-97, saw the school involved in a long controversy with a few Chinese leaders on the alleged proselytising carried on by the missionary teachers. This controversy started with a letter by "Isaiah" regarding a report of the Rev. C. C. Kelso, the principal, that he had made many "bright conversions". Attendance fell from 624 to 515, but after a time parents began to see that the chapel exercises of the A.C.S. were doing the boys a world of good and most of the boys returned. Since then the relationship between parents and the school has been most happy.

In 1900, the Presbyterian Mission gave us their school on Gemmil Hill in Neil Road, the Eastern School. It had an enrolment of 200 but it was not a paying proposition. The Rev. E. S. Lyons took charge of it for two years but in 1902, the Mission gave up the school, as a new building had to be put up. The only good it did to us was the transfer of the upper class boys to the Anglo-Chinese School and among them was Mr. Seow Poh Leng, the present leader of the Old Boys.

The period from 1903 to 1912 was a period of good work in spite of financial hardship caused by smaller grants and Government's refusal to give grants for work above Standard VII. There was, however, a yearly increase in attendance so that a new building had to be planned. A site next to the Masonic Lodge was given by Government with a building grant of \$11,500, and a new building with accommodation for 360 boys was opened in 1907. (A wing was added in 1911). In the same year, the Coleman Street Church gave its building to be used as a chapel and drill hall, and a tiffin shed and a playground on the slope of the hill were planned. Within three years the school again outgrew its accommodation, and 350 boys had to attend school after 1 p.m. under the supervision of Mrs. Anna A. Zinn. At the same time a commercial class flourished under O. J. Morris in the new building. The class was very popular as there was a great demand for boys with a knowledge of shorthand and typewriting.

Third Stage.

A new period of great activity began soon after the arrival of Rev. J. S. Nagle who had been specially selected by Bishop Oldham to start a college project. Regular chapel exercises which had lapsed for some years recommenced and were actively conducted by the Revs. J. S. Nagle, J. A. Supramaniam, and Goh Hood Keng, all sterling men who have influenced many thousands of A.C.S. boys. The Oldham Literary Society for older boys met every Friday evening, giving much needed training in speech making and poise to budding orators. We are glad to see this branch of

work still continued in the Secondary School, where every class has its meeting on Friday afternoons.

The Old Boys, presided over by Mr. Ong Soon Tee had a reunion dinner for the first time in 1914, and they have, with a few breaks, held such functions annually ever since. In 1916, the school had its first Founder's Day exercises in the Victoria Theatre under the patronage of H. E. the Governor, Sir Arthur Young, and H. E. the G. O. C. Major-General Ridout.

The Rev. J. S. Nagle was so keen on giving boys an education that he started schools in Geylang and in Paya Lebar. He also took over the Anglo-Tamil school and made it a feeder school to the A.C.S., at the same changing its name to the Serangoon English School. Zetland House at the corner of Armenian Street and Loke Yew Street, was leased for six years to accommodate the Cambridge Department, which had been housed in the top story of the Methodist Publishing House. The afternoon school moved into Waverley Hotel.

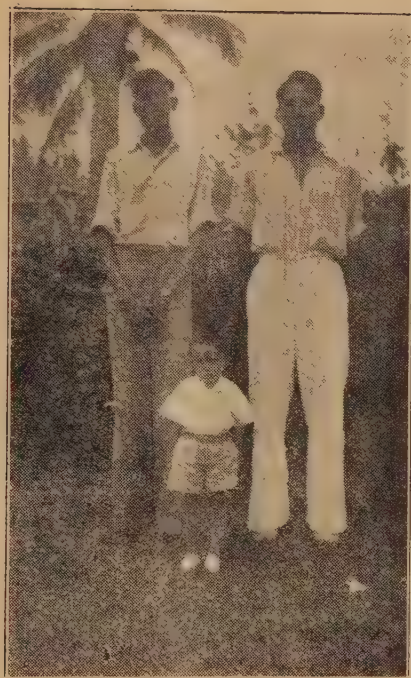
The physical welfare of the boys was looked after by Edgar H. Rue who had been specially appointed as Physical Director in 1917. He got the boys to train systematically for athletics and won many trophies for the school in inter-school athletics. He should also be remembered as the first to give medical treatment in school and send sick boys to the Hospital and Government Clinics. In 1921, the Eleventh Scout Troop was organised and it has proved itself to be most efficient.

A very far-reaching reform, the introduction of a revised system of Grant-in-Aid, was brought about during Mr. Nagle's tenure of office. Previous to 1919, teachers in Mission schools were so poorly paid that many used the profession as a stepping stone to better paid posts in the commercial world, and so we lost many promising young teachers. By the introduction of a new salary scheme, bright boys were induced to stay on as teachers and get the necessary training in the Government Normal Class; we can see the fruit of that scheme in the splendid teachers in Singapore to-day.

Fourth Stage.

The next period of the school's history started with retrenchment, for the Government reduced the number of supervisors and instituted an age limit for boys in school. This reduced the number of boys and teachers, but the Rev. P. L. Peach was equal to the occasion. He did not like to see so many boys thrown out without an adequate education, and he started the Continuation School which also gave employment to a few retrenched teachers. The school was started in 1923 in a building at the corner of Middle Road and Short Street, but when the building was condemned, the school was transferred to the

The
long
and
the
short
of
it
at
A.C.S.
Telok
Anson



building of the present Middle School and met in the afternoon. Mr. Peach took great interest in the Continuation School and it soon had an enrolment of over 600. The school has been a blessing to over-age boys, boys from the Nederland Indies and those who cannot get admission into the Primary School. So successful has the school been, that Continuation Schools have opening up all over Malaya and even Government has started Afternoon schools.

Mr. P. L. Peach was responsible for adding two buildings to the A.C.S. In 1922 he equipped the Coleman Street School with up-to-date sanitary installation and in 1923, he decided to build a new Primary School to relieve the congestion in the old buildings caused by the transfer of the boys from Zetland House and Waverley House. A building campaign started by him was successful in raising money to supplement the Government contribution. The new school was to be built in Oldham Lane, but the soil was too soft to carry a concrete building. Another site was bought at Cairnhill and as it was far from town, the Mission decided to use the building for the Secondary School.

In 1925, the Rev. A. McNab took over the principalship and completed this project of P. L. Peach. The Secondary School was officially opened by Sir Hayes Marriott in 1928, and the boys from Standard VI upwards moved into the fine airy building.

Mr. McNab was succeeded by Mr. T. W. Hinch in 1929. Previous building projects had involved the school in a large debt, but we are glad to say that this

has now been cleared and all is well with the school financially.

School work continues to show steady improvement in all departments. The results of the Cambridge examinations have been very good, and in 1935 we had the largest number of passes as well as the highest percentage in the history of the school. We were able to send a few boys to the Queen's Scholarship class, and two of them won the coveted prize, Liew Swee Cheng in 1931 and Tan Sim Eng in 1932.

In 1929, the A.C.S. Magazine was revived and has improved with each issue. It is a worthy successor to the A.C.S. Journal which was started in 1889 but which was killed by an attempt to make it serve as the organ for three schools, the A.C.S. in Singapore, Penang and Ipoh. The Geographical Society, started in 1931, has a museum and small library of its own; the master in charge has conducted tours to industrial plants and places of interest in Singapore, and in 1935 a trip was made to Penang. Singing has become a feature in the Middle School. The boys sing regularly in the Children's Concerts and produce an operetta every year.

In games and sports, the House System, introduced in 1930, has given more boys a chance to take part in all the games, and has created a friendly rivalry that is very healthy. In both the Secondary and the Middle School, more than 300 boys of the Senior and Junior Houses—Oldham, Thoburn, Tan Kah Kee, Goh Hood Keng, and Cheong Koon Seng House—participate every year in the games provided—football, hockey, cricket, volleyball, badminton, tennis, swimming and athletics.

The school in 1936 is, therefore, in a very healthy state in every respect, and we hope that the traditions of the school may be respected and upheld for many years to come.

In reviewing the history of the school, one is impressed by the fact that the A.C.S. has always tried to impart Christian ideals and a sound education—to develop the boys' faculty, imagination, and judgement, to inspire a desire of self improvement and then to gratify that desire. That it has been able to succeed in giving this kind of education has been due to five factors: first, the financial support and ready advice given by Government; second, the liberal support given by the Singapore public, especially the Chinese; third, the outstanding principals, like Bishop Oldham, J. S. Nagle, P. L. Peach, A. McNab, and T. W. Hinch, and fine supervisors like Miss H. C. Reade, Mrs. A. A. Zinn and Miss C. Norton; fourth outstanding Asiatic teachers like H. M. Hoisington, J. A. Supramaniam and Goh Hood Keng; and finally, we cannot close this account without giving thanks to God that it has been possible for all these coworkers to advance the ideals of education in Singapore in the last fifty years.

OUR AMERICAN LETTER

W. T. C.

WE HAVE just this moment returned from the burial service of His Late Majesty King Edward VII. Yes, right in our own living room, where months ago we so distinctly heard the voice of Queen Mary as she christened the mighty ocean liner to which she gave her own name, we to-day heard, word by word and note by note, the solemn words of the ritual as the dignitaries of the Church read it, and the voices of those who intoned the musical portions of the service. (Even the occasional cough of one of the participants was heard). Standing before our very ordinary radio set, it was as if we were actual participants in the conduct of the service; for our Methodism's ritual for the burial of the dead is a heritage from that of the Church of England almost word for word. The fact that from the very room where we stood listening, two of our own grandchildren and an aged relative have been buried, and the countless times we have read that service over mortals of every age and walk in life, further deepened the solemnity of the broadcast. Moreover, having visited the Abbey, and gained an ineradicable impression of the royalty, and chivalry, and humane service entombed there, it needs but a short step to picture Windsor also.

It would be difficult to estimate the depth of mourning felt in America over the death of the King, and the good wishes that go out toward King Edward the VIII as he ascends the throne. But after deducting the alien elements who do not share the blood relationship of the major part of our nation to the British people, it is safe to say that there was a genuine tug at the heartstrings of our people toward the late King and his bereaved Queen, and a hearty good wish toward King Edward VIII. Laying aside the dignified reference that is due him, America's feeling is probably best summed up in the meaningful term, "a good sport." Long live the King! And God bless the bereaved Queen!

WITH the accession of H.M. King Edward VIII, America has been well groomed on her British history, by picture, by broadcast, and by narrative. The business-like looking man, divested of all the paraphernalia of unparalleled high rank, sitting at his desk, is suggestive of the multi-millioned executive rather than the bedecked sovereign or war-making militarist of other centuries. Well is it for him that he has had such an imperial training and travel to help him understand the ends of the Empire as well as the home base. If a derogatory word has been printed about him in the press of the United States during these days in which he has passed from Prince to Monarch, I have not heard of it.

KAGAWA is in the United States as these lines are being written. No need to tell a missionary nor a Christian Asiatic who Kagawa is. He will be welcomed

in our neighboring city of Philadelphia by leaders of all denominations; and with four or five separate gatherings a day during his two-day stay, he will speak now in a Baptist or an Episcopalian Church, again in a Friends' Meeting House, or during the dinner hour at a hotel, so eager is America to hear him. Would that Japan had more Kagawas and fewer soldiers and warships! She would be far more widely loved and less feared. But that may truthfully be said of all the Great Powers. It does give a thrill, though, to have Asia crossing the Pacific to preach Christ to America. And we need it.

THERE is mourning in the home of one of our beloved former missionaries to Malaysia, Dr. John Russell Denyes, who passed to his reward January 22nd, after an illness of several months. We have submitted an outline of his fruitful career which appears in another column; and we know what the missionaries will say when they read it: "What! another of our Malayan kingdom builders translated, and so soon after the going of Brother Hoover!"
Ridley Park, U.S.A., February 10th, 1936.

W. T. CHERRY.

The Twelfth World's Sunday School Convention is to be held this year in July in Oslo, Norway, and will attract delegates from all over the world. The main sessions of the convention will be held in Calmyergatens Missionshus, the largest auditorium in Oslo seating 3,200 people. Among those who will be present are Sir Harold Mackintosh of England, Dr. James Kelly of Scotland, Toyohiko Kagawa of Japan, Dr. Chester S. Miao of Mexico and Rev. N. Franklin of India.

The Council of Youth for young men and women, which is an established feature of this world gathering will be conducted by a representative committee, with Dr. George Stewart of Stamford, Connecticut, as Chairman.

It is expected that more than fifty nations will be represented and when they bring in their reviews of the progress of this Sunday School movement throughout the world a sense of world vision and fraternal fellowship will thrill the audience.

Malaya is very happy to be represented by the Rev. Abel Eklund who has been appointed as official delegate of the Malaya Conference and Mr. V. D. Kuppasamy who goes as a representative of the Malaysia Commission on Religious Education. Sumatra will be represented by the Rev. and Mrs. Egon Ostrom. Our Malaysia Sunday Schools feel very fortunate to be represented by such enthusiastic workers as the above persons who have designated their willingness to go as delegates and representatives. We trust that these people will bring back complete reports of this great convention.

AN EASTER MEDITATION

H. B. A.

The darkness of Good Friday:

"Found guilty of excess of love,
It was Thine own sweet will that tied
Thee tighter far than helpless nails;
Jesus, our Love, is crucified!"

—Faber.

* * * * *

One sometimes wishes that Easter could have come without the preceeding suffering and horror and death of Good Friday. But we must ever remember that *'without the Son being faithful, even unto shameful death'* there never could have been an Easter morn.

* * * * *

"But now Thou art in the Shadowless Land,
Behind the light of the setting Sun;
And the worst is forgotten which Evil planned,
And the best which Love's glory could win is won."

—Edwin Arnold.

* * * * *

The wonder of the Easter morn:

"I am He that liveth, and was dead; and behold,
I am alive for evermore."

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

"Because I live, ye shall live also."

* * * * *

Love Immortal! Love who suffered! Love who died, and dying, triumphed! Love who liveth to give life to the dead, joy to the sorrowful, victory to the vanquished! I adore Thee! I confide in Thee! I render up my life to Thee, the Ever-living, that dying, I may rise with Thee, and Thou live in me!

* * * * *

Yet this must needs be contemplated in quiet.

If Christ lives, Lord of Life.....

"If ye then be risen with Christ....."

What practical difference does this make to me?—make in me? Has it been making a difference?

* * * * *

"They which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." **Should** not.....That I have known. But do I not know the strength of self? Wait: is it

not more than this? He died in order that there should be no **need** for me to live unto self.....He lives—that by the power of His **life** He may hold me to Him, and so **enable me** to live no more unto self.

* * * * *

"Thou Life within my life, than self more near...
Take part with me against this self that dares
Assume the burden of these sins and cares."

* * * * *

Now I am here present with the living Christ—more real than self. My body is His, because His body suffered for me and glorified it. My mind is His by the allegiance of love which His living love immediately evokes and sustains. My spirit is His by willing committal of its helplessness to His Spirit's all-sufficiency.

* * * * *

Prayer: Abide with me, O Lord of my life, and my very Life, that *I no more fall into the death of sin of the sickness of self-sufficiency. Keep Thy perpetual Easter in my soul and guard me with the holy joy of Thy presence evermore. Amen.*

* * * * *

The Christ manifest:

"Prince of life, to Thee I cry;
By Thy glorious majesty,
By Thy triumph o'er the grave,
By Thy power to help and save,
Lord, Thy presence let me see,
Manifest Thyself to me."

* * * * *

We must think of Jesus as being with His people now. "*Where there are two or three assembled in His name, there is He in the midst of them*", no otherwise than He was in the midst of that company assembled in Jerusalem on that memorable first day of the week, "*the doors being shut where they were for fear of the rulers.*" "*Lord*", prayed the ancient prophet, "*open his eyes that he may see.*" And the Lord opened the eyes of the young man; and, behold, the mountain was full of horses and chariots of fire round about Elisha. And, if only the veil were lifted from our hearts when we gather believingly in His name, we would see a far more wondrous sight: **we would see Jesus.**



THE EPWORTH LEAGUE

G.S.A.



PENANG UNION EPWORTH LEAGUE

20th March, 1936.

Since the beginning of this year the League has been going from strength to strength. Since January, over twenty new members have been added, and the League is progressing not only numerically but also spiritually and socially. Regular weekly devotional meetings were held and a series of talks on "Christ and Friendship" was prepared by our new First Vice-President, Mr. Yeoh Keng Cheong.

It was decided at the January Cabinet Meeting to stage a Grand Variety Entertainment for the Delegation Fund to help deserving members to attend the All-Malaya Institute at Singapore. The Entertainment was held on March 13 and 14 at the Anglo-Chinese School; the first night was for school children and the second for the public. On the second night the Gymnastic Display contributed by the physical culturists of Min Sin Seah was very entertaining and helped to make the show a great success. The following items were given:—

1. Overture (Mignotte—J. Baughnan by A.C.S. Orchestra)
2. Songs (a) Life's Dream Is O'er—Farell and (b) Some Folks Like To Sing by Miss Lau Siew Lee, Yeoh Geok Luan, and Mrs. Loo Choo Kheam and Oh Chin Siew.
3. Serenade of Spring by Miss Mary Wilkie.
4. Hawaiian Melodies by Mr. K. C. Yeoh and friends. (a) Blue Hawaiian Skies and (b) Serenade.
5. Vocal Solo by Mr. Looi Chee Eng.
6. A Sketch "Mrs. Adis" by Miss Lau Siew Lee, Messrs: S. G. Joshi, W. Russel, Lim Soo Min and Lim Teik Soon.
7. March: Gipsy Blood—J. G. Renver by A.C.S. Orchestra.
8. Gymnastic Display—(a) Hand Balancing, (b) Muscle Control, (c) Weight-Lifting, (d) Feats of Strength by Messrs: Ooi Leong Teik, Thnia Swee Phaik, Cheah Eng Seng, Yeoh Swee Sawn, Khoo Boon Wan, Ch'ng Seang Teik, Teh Ghee Hup, Ch'ng Teik Chuan and Chew Swee Kiong, (members of M.S.S. Weight-Lifting Association).
9. Musical Novelty (a) Dawn by the Sea, (b) In the Valley of the Moon by the Anglo-Chinese School Scouts.
10. Krongchongs by Messrs: Ed. Uhen, Oh Cheng Ean, Yeoh Swee Heng.
11. Sketch—"Moonshine" by Yeoh Keng Cheong and Friend.
12. Neapolitan Serenade by the A.C.S. Orchestra. (O Sole Mio—E. D. Cojva).

The Concert Committee consisted of the following ladies and gentlemen:—

Concert Chairman: Mr. Loo Choo Kheam; Business Manager: Mr. Lim Poh Choon and Miss Lau Siew Lee (Asst.); Chairman of the Delegation Fund: Mr. Tan Teik Lim and Messrs. Khoo Eng Chuan, Yeoh Keng Cheong, and Misses Yeoh Geok Luan, and Elsa Youngdahl.

From the proceeds of the Concert, we are hoping to send a large delegation to Singapore, and we look forward anxiously for the "happy fellowship" that awaits us.

P. U. E. L.

he says he wont go—



Foochow Epworth League, Singapore

An Epworth League was formed by the Foochow Methodist Episcopal Church on Sunday February 16th with the following members elected as Office-bearers:—

President.....	Mr. Homer Cheng.
1st Vice-President.....	Miss Wong Hau Ding.
do. (Asst.).....	Mr. David Lee
2nd Vice-President.....	Miss Chang Lee Sieng.
3rd Vice-President.....	Miss Sie Lan Eng.
4th Vice-President.....	Mr. Martin Chen.
do. (Asst.).....	Miss Wong Ing Hong.
Treasurer.....	Mr. Ding Teck Mee.
do. (Asst.).....	Miss Chang Nguk Sieng
Secretary.....	Mr. Tay Teng Pin.
Pianist.....	Miss Chang Su Lan.

The Installation Service was held on the following Sunday under the direction of Dr. R. L. Archer.

Our special thanks are due to the principal of the Eveland Seminary and Dr. P. B. Means for the use of their courts, and also to our president Mr. Homer Cheng for his donation of a badminton set.



Snap Shots of "Institutors" Tenth All-Malaya Institute, Penang.

OUR SCHOOLS

ANGLO-CHINESE SCHOOL, IPOH Boys Visit Fraser & Neave

About 150 boys of the Senior Classes of the Anglo-Chinese School, Ipoh, and Anglo-Chinese Continuation School, Ipoh, accompanied by several teachers, visited the local branch of Fraser & Neave Aerated Water factory on February 25th and were shown over the whole works.

Mr. A. R. Robb, the manager, very kindly took the boys round and exhibited some acids and essences, and a very concentrated form of sugar manufactured from tar.

Congratulations to Mr. F. G. H. Parry

Mr. F. G. H. Parry has been awarded the Certificate of Merit for good services to the Scout Movement. We wish to congratulate him on this recognition.

High Percentages of Passes at the Junior & School Certificate Exams.

50 School Certificate candidates and 28 Junior Certificate candidates were successful at the Cambridge Examinations held in December, 1935. The percentage of passes for the Juniors was 90.32.

ANGLO-CHINESE CONTINUATION SCHOOL PENANG

Despite the fact that Cambridge Classes were only recently organised in the Anglo-Chinese Continuation School, Penang, the school did very creditably in the 1935 Cambridge Examinations. Of the eight candidates presented for the Senior the following six passed:—Khoo Teng Aik, Lim Peik Chye, V. Subramaniam, M. S. Prahasam, Sahib Singh Sachdev, and Ram Dass. For the Junior twelve were presented and the following five passed:—Lim Hock Oo, Mohamed Shariff, Alimoeda Harahap, Lim Hooi Hong, Toh Choo Geok. Compared with the previous year's examinations at which three out of five Seniors, and three out of twelve Juniors obtained certificates, the results of the 1935 Cambridge Examinations reflect the high standard of the work put in both by the staff and the pupils.

ANGLO-CHINESE SCHOOL, PENANG

The Cambridge results this year have been the best for many a year. The School has done the best among the boys' schools in Penang, both in the Junior and School Certificate Examinations. 46 Seniors out of 61 and 81 Juniors out of 96 were successful. One of the local newspapers remarked that a new era had dawned upon the history of the School. We fervently hope so.

The Mission has acquired a site for the Middle School opposite the Mission compound in Burmah Road. Very soon the public will be approached for subscriptions to the Building Fund. The Penang and Province Wellesley teachers have already promised to contribute over \$6000.

The Secondary Department gave a very successful Literary Programme on March 20 and 27.

ANGLO-CHINESE GIRLS' SCHOOL, PENANG.

The Anglo-Chinese Girls' School is giving a Variety Entertainment at the beginning of April in aid of their Scholarship Fund.

ANGLO-CHINESE SCHOOL, IPOH, PRIZE GIVING

An innovation at the A.C.S., Ipoh, this year was the prize giving to the boys in the various standards for the best work done during the year. Mr. P. B. Bell, principal, who has brought about a number of changes since his arrival, decided to use some of the school funds in encouraging study among the boys by presenting medals for the best work done during the year. This idea has brought in its wake very satisfactory results as there was keen competition among the students in their work.

Thursday morning, February 20, parents of the prize winners were invited to the inaugural function at four different periods and Mr. Bell distributed the medals which were received with great eagerness. Although space does not permit listing the names of all the successful boys, we congratulate the boys from Primary to Standard VII of the A.C.S. and A.C.C.S. who were successful. This plan seems to be an excellent one to promote keen competition in scholarship.

Mr. V. D. Kuppusamy, teacher of the Cambridge department A.C.S., Ipoh, and Mr. Ng Yok Hing, the Queen's scholar, were guests of honour at a tea party given by the teachers of the A.C.S. and A.C.C.S., Ipoh, February 21. The president of the Teachers Union, Mr. Wong Wai Lam, presiding, called upon Mr. Ayaduray to speak on behalf of the Queen's scholar. Mr. Ng Yok Hing the Queen's scholar in replying said he was grateful to the school and the teachers who have helped him. He thanked Messrs. Bell, Kesselring and Nim Djin for assistance in mathematics outside of school hours and Messrs. Kuppusamy, Seang Heng, Low Fook and Ramasamy Ayer for advice in his last examination.

Last year was the 40th anniversary of the founding of the A.C.S., and it was the first win of the Queen's Scholarship and he hoped that it would be the first of a series of similar successes.

OUR BOYS & GIRLS

D.E.E.M.

THE LITTLE ACORN

LUCY WHEELOCK

It was a little acorn that hung on the bough of a tree. It had a tender green cup and a beautifully carved saucer to hold it. The mother oak fed it with sweet sap every day, the birds sang good-night songs above it, and the wind rocked it gently to and fro. The oak leaves made a soft green shade above it, so that the sun could not shine too warm on its green cover, and it was as happy as an acorn could be.

There were many other acorns on the tree, and I am sure the mother often whispered loving words to all her babies.

The summer days were so bright and pleasant that the acorn never thought of anything but sunshine and an occasional shower to wash the dust off the leaves.

But you know that summer ends and the autumn days come. The green cup of the acorn turned to a brown cup, and it was well that it grew stiffer and harder, for the cold winds began to blow.

The leaves turned from green to golden-brown, and some of them were whisked away by the rough wind. The little acorn began to grow uneasy.

"Isn't life all summer?" it said.

"No," whispered the mother oak; "the cold days come and the leaves must go and the acorns too. I must soon lose my babies."

"Oh! I could never leave this kind bough," said the frightened acorn. "I should be lost and forgotten if I were to fall."

So it tried to cling all the closer to its bough; but at last it was alone there. The leaves were blown away, and some of them had made a blanket for the brown acorns lying on the ground.

One night the tree whispered this message to the lonely acorn; "This tree is only your home for a time. This is not your true life. Your brown shell is only the cover for a living plant, which can never be set free until the hard shell drops away, and that can never happen until you are buried in the ground and wait for the spring to call you into life. So let go, little acorn, and fall to the ground, and some day you will wake to a new and glorious life."

The acorn listened and believed, for was not the tree its sheltering mother? So it bade her farewell, and, loosing its hold, dropped to the ground.

Then, indeed, it seemed as if the acorn were lost. That night a high wind blew and covered it deep under a heap of oak leaves. The next day a cold rain washed the leaves closer together, and

trickling streams from the hill-side swept some earth over them. The acorn was buried. "But I shall wake again," it said, and so it fell asleep. It might have been cold; but the frost fairies wove a soft white snow blanket to cover it, and so it was kept warm.

If you had walked through the woods that winter you would have said the acorn was gone, but then you could not have seen the life slumbering within the brown cover. But spring came and called to all the sleeping things underground to waken and come forth. The acorn heard and tried to move, but the brown shell held it fast. Some rain-drops trickled through the ground to moisten the shell, and one day the pushing life within was set free. The brown shell was of no more use and was lost in the ground, but the young plant was to live. It heard voices calling it upward. It must arise. "A new and glorious life," the mother oak had said.

"I must arise," the acorn said, and up the living plant came, up to the world of sunshine and beauty. It looked around. There was the same green moss in the woods, the same singing brook.

"And I shall live and grow," it said.

"Yes," called the mother oak, "you are now an oak-tree. This is your real life."

And the tiny oak-tree was glad and tried to stretch higher toward the sun.

THE WONDER—A PARABLE

By FRIEDRICH ADOLPH KRUMMACHER

One day in the springtime a youth was sitting under the palm-trees in the garden of his father, the King. He was deep in thought. There came to him Nathan, the Prophet, saying, "Prince, why must thou sit so earnestly under the palm-trees?"

The Prince lifted his head and answered: "Nathan, I would see a wonder."

The Prophet smiled and answered: "The same wish had I also in the days of my youth."

"And was it fulfilled?" asked the King's son hastily.

"A Man of God came to me," said Nathan, "Having a pomegranate seed in his hand. 'Behold,' he said, 'what will come from this seed.' Then with his finger he made a hole in the earth, planted the seed and covered it. When he with-

drew his hands the clods parted one from another and I saw two small leaves coming forth. But scarcely had I beheld them, when they joined together and became a round stem wrapped in bark, and the stem increased before my eyes and grew higher and thicker. Then the Man of God said to me: "Give heed!" And as I looked, I saw many branches spread forth from the stem like great arms. I marvelled, but the Man of God motioned me to keep silence. "Give heed," he said, "new creations begin."

"Then he took water in the hollow of his hand from the rivulet by the wayside, and sprinkled the branches three times, and lo, the branches were covered with green leaves, so that a cool shade spread over us and sweet odours filled the air.

"From whence comes this perfume and this reviving shade?" cried I.

"Dost thou not see," said the Man of God, "these crimson flowers bursting from among the green leaves and hanging in clusters?" I was about to speak, but a gentle breeze moved the leaves, scattering the flowers among us, as when snow descendeth from the clouds. Scarcely had the fall-

ing flowers reached the ground when I saw the ruddy pomegranates hanging between the leaves like the almonds on Aaron's rod. Then the Man of God left me lost in wonder."

"What is the name of this Man of God? Is he yet alive?"

"Son of David," answered the Prophet, "I have spoken to thee of a vision."

When the Prince heard these words he was grieved in his heart.

"How couldst thou deceive me thus?" he asked.

But the Prophet replied: "I have not deceived thee. Behold in thy father's garden thou mayst see in reality what I have told thee. Dost not this same wonder happen to the pomegranate trees and all the other trees in the garden?"

"Yes," answered the Prince, "but you cannot see it, and it comes to pass through a long time."

"Is it less wonderful because it cometh to pass in silence and unheeded? Learn to know Nature and her workings, then wilt thou long no more for a wonder performed by the hand of man.

From "Stories for the Nature Hour"

by Ada & Eleanor Skinner.

INTERNATIONAL ASSURANCE COMPANY LTD.

(INCORPORATED UNDER COMPANIES ORDINANCES, HONGKONG)

HONGKONG BANK BUILDING, SINGAPORE

A Policy
For Every
Insurance
Requirement,
Backed up by Prompt
and Efficient Service



Life -
Fire, Marine
Baggage, Motor
Car, Personal Acci-
dent and Sickness
Workmen's Compensation

INTERNATIONAL ASSURANCE COMPANY LTD.

HONGKONG BANK BUILDING, SINGAPORE.



10"—32" CARRIAGE

THE NEW "VICTORY" MODEL

ROYAL
TRADE MARK
ROYAL TYPEWRITER

TYPEWRITER



THREE MODELS

WITH

TOUCH CONTROL! — *the greatest advance in Typewriter Design — — — for many years.*

MANY OTHER NEW AND EXCLUSIVE FEATURES
LEAFLETS UPON REQUEST

RONEO LTD. 3, Malacca Street, Singapore.

Branches: — IPOH — PENANG — KUALA LUMPUR.

?

Did you know that we have the largest
stock of Religious Pictures in Malaya?

We have many beautiful reproductions of works by famous artists
ranging in price from ten cents to ten dollars each. Call in and see them
at the

Malaya Publishing House, Ltd.,
Singapore.

GRIN & BEAREM

Little Dick was helping his mother at supper by carrying in the dessert, which happened to be pie. Entering the dining room with the first piece, he walked over and gave it to his father, who politely handed it to the guest on his right. Dick came back with another plate, and seeing that his father did not have any, gave it to him. His father passed this piece to the person on his left. When Dick came in with the third plate, he walked over to his father, handed him the plate, and said, "It's no use, Daddy, they're all the same size"

Minister—"Now, children, when some one smites you on the cheek you must turn the other one to the striker."

Albert—"What must we do if he hits us on the nose? You know we haven't got but one."

Mr. Murphy was taking his first flight in an airplane. The pilot was taking him over Dallas, and when they were about 3000 feet up, the plane suddenly went into a nose dive.

"Ha, ha," laughed the pilot as he righted the plane. "Half the people down there thought we were falling."

"Sure," said Murphy, "and 50 per cent. of the people up here thought so, too."—*Automobilist*.

More Truth than Poetry

You would not knock
The jokes we use,
Could you but see
Those we refuse.

Toll at a Hotel

Bellhop (after guest has rung for ten minutes)—"Did you ring, sir?"
Guest—"No, I was only tolling. I thought you were dead."

Mother—"Johnny, how is it that you have lower marks in January than in December?"

Johnny—"Oh, everything is marked down after the holidays."

"Now," said the schoolteacher, "give me a definition of space."

Junior stood up, flustered and red. "Space," he began, "is where there is nothing. I can't explain it exactly, but I have it in my head all right."

Billy is fond of telling his dreams at the breakfast table. One morning I said, "But, Billy, I don't believe you know what a dream is."

Billy's answer came, quick and sure. "Yes, I do, it's moving pictures while you're asleep."

The man was giving away candy samples. A boy, given one piece, asked for another.

"Why do you want two?" he was asked. "Have you a brother home?"

"No, sir," was the answer, "but my sister has!"

Raffles College Scholarships

Entrance Scholarships, not exceeding ten in number, will be awarded by the Council of Raffles College in May, 1936. These Scholarships will be of the value of \$720 a year and will be tenable for three years but may be withdrawn or suspended by the Council if the conduct or progress of a scholar is unsatisfactory. Applications for these scholarships should be addressed to the Secretary, Raffles College, Singapore, and should reach him not later than May 1st, 1936. Applicants must have been born and educated in Malaya. The award of Scholarships will ordinarily be made only to students who have sat for the School Certificate Examination in December of the year preceding that in which they wish to enter the College. The original or a certified copy of the School Certificate should accompany each application together with a list of the schools attended during the past seven years.

Qualifications required for admission to the College are as follows:—

1. The Malayan School Certificate or the ordinary School Certificate Examination, with a pass with credit in English and three of the following subjects:—History, Geography, Latin, Elementary Mathematics, Additional Mathematics (if a credit pass has been obtained in Elementary Mathematics), Chemistry, Physics, General Science, Botany, Art, any approved language.

2. The Matriculation Examination of any University in the United Kingdom.

3. Any other Examinations specially approved by the Senate of Raffles College.

Application forms can be obtained from the Secretary, Raffles College. A registration fee of \$5 must accompany each application.

Enthusiasm

If you can't get enthusiastic about your work, it's time to get alarmed. Something is wrong.

Compete with yourself; set your teeth and dive into the job of breaking your own record.

No man keeps up enthusiasm automatically.

Enthusiasm must be nourished with new actions, new aspirations, new efforts, new vision.

It is a man's own fault if his enthusiasm is gone; he has failed to feed it.

And right here is the big reason why thousands of men hit high-water marks at thirty-five and then recede.

They can "do their work with their eyes shut," and that is the way they do it.

They have lost the driving power of enthusiasm.

They sleep at the switch. All they see in life is the face of the time clock. All they hear is the quitting whistle.

If you want to turn hours into minutes, renew your enthusiasm.

Philippine Annual Conference

The Philippine Islands Annual Conference, which held its 29th session at the Central Student Church, Manila, February 12-18, originally was a District of the Malaysia Conference. It was organized as the Philippine Islands Mission Conference in 1905, with the Reverend Bishop W. F. Oldham as President. Since 1908 it has continued as an Annual Conference, remaining a unit of the Singapore-Manila Area. At the present session reorganization was effected establishing the "Philippine Conference" and the "Philippine North Conference". Owing to the remarkable growth of the work in the Philippines the necessity for this step has been anticipated for some time, and was actually ordered a year ago, to take effect with this conference.

Filipino Methodists now number over 86,000 enrolled members with 100 full members of Annual Conference and more than 200 lay preachers. A splendid company of trained women workers, including graduates of the Harris Memorial Training School, the Mary J. Johnston Memorial Hospital and the Mary Brown Townsend Memorial Bible Women's Training School are also in the field. A large and increasing proportion of the ministers are graduates of the Union Theological Seminary of Manila.

The high confidence in which Bishop and Mrs. Lee are held in the Philippines was evidenced by the vigorous memorials sent to the General Conference petitioning for their continued administration in this field. There was also a memorial seeking authorization for the setting up, of a Philippines Central Conference should this be found advantageous in the coming quadrennium.

Mrs. VIRGINIA KRIEKENBECK, Secretary to Bishop Lee, returned to Singapore from Manila on the K.P.M. "Roggeveen" March 31st.

DR. JOSEPH W. MOORE, Professor of Union Theological Seminary, Manila, Mrs. Moore and three children en route to America on furlough spent the day, March 30, in Singapore visiting with missionary friends. They sailed the next day on the s.s. "Scharnhorst" for Europe and America.

Mr. HUGH F. CLANCY of the A.C.S. staff, Penang, sails for home leave from Penang, March 20th, on the s.s. "Amagasam Maru". He spent a few days in Singapore sailing April 7th via the Pacific.

On Monday the 16th March TENG HOEI SIEN, daughter of Rev. & Mrs. Teng Khe Beng of Palembang passed away. She was a loved boarder at Nind Home and attended the Methodist Girls' School. She was a victim of typhoid fever and was in hospital only a few days. Two services were held,—one at Nind Home at 12:15 for her classmates who could not come to the cemetery, and the burial service at Bidadari at 4:30 p.m. The Rev. God Hood Keng spoke at the home and Dr. R. L. Archer at the cemetery.

Mother's Treasure!



Precious little people, these babies, and worthy of the most loving care. Fortunately, there is no longer any feeding problem. If nature fails, the sensible have recourse to "LACTOGEN," which is balanced to resemble human milk. You can learn all about "LACTOGEN" by sending for the Baby Book, vide adjacent coupon.

A copy of the "LACTOGEN" Baby Book will be gladly given free to any mother who calls at our offices or will be sent by post on receipt of 10 cts.

Nestlé's, 129-135, Cecil St., Singapore.
39c, Weld Quay, Penang.
Bungsar Rd., Kuala Lumpur.
Fryer Rd., Ipoh.

Mother's Treasure
will thrive on
LACTOGEN

CHELSEA STUDIOS